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Message of Quakerism

HARVEY JONES

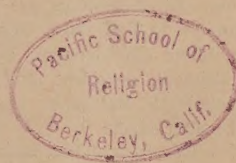
Bible School Literature

WILLIAM J. SAYERS

Behind the Hills

RUTHANNA M. SIMMS

Ram Allah Begins Successful Year
From the Bear that Walks like a Man
Whittier College on Approved List
Eunice Replies to Elizabeth



ON THE HORIZON OF THE CHRISTIAN CHURCH

BALTIMORE CHRISTIAN UNITY CONFERENCE

The first nation-wide conference on Christian unity to follow up the work of Lausanne will be the Baltimore Christian Unity Conference on January 12th and 13th at the First Presbyterian Church, Rev. Hugh L. Hodge, Minister, Baltimore. It will be under the direction of the Christian Unity League, which was organized in Baltimore in the spring of 1927 for the study of all approaches to Christian unity. The first day of the conference will be given to the discussion of attitudes making for unity, the social approach as expressed by the Federal Council, the ethical approach as expressed by the Stockholm Conference, and the theological approach as expressed by the Lausanne Conference, with an interpretation of the purposes of the Christian Unity League. The second day's session will be devoted to the discussion of unity in worship, in education, in evangelization, and in social betterment. The morning and evening sessions will be occupied with special addresses. Each afternoon will be given to discussions, in which any person who has enrolled may take part. Committees will bring in their findings as the result of the discussion. There will be no special invitations sent out, only announcements through the religious and secular press. All Christians are invited to come and thereby it may be possible to find those Christians who are definitely interested in a united Christendom. Peter Ainslie, Minister Christian Temple, Baltimore, president, and Samuel M. Hann, 2 Somerset Road, Roland Park, Baltimore, secretary, to whom all correspondence may be addressed.

TENTH STUDENT VOLUNTEER QUADRENNIAL

The Tenth Quadrennial Convention of the Student Volunteer Movement will meet in the Masonic Temple Auditorium, Detroit, Michigan, December 28, 1927 to January 1, 1928. Three thousand five hundred student delegates are expected, representing nearly

all the colleges in the United States and Canada; several hundred students from other lands will be in attendance, together with missionaries, mission board secretaries, editors of the religious press, and others. The grand total will be five thousand—the capacity limit of the auditorium. Not only will there be missionary speakers in the convention, but Christian nationals of other lands are being invited to present the Christian movement as it functions in their native lands. Dr. Francis Wei, President of Boone University in Wuchang, China has already agreed to come from England where he is at present studying in the University of London. One of the unique features of the convention will be the forum discussion groups in which the students will have the freest opportunity to ask questions of those who have had wide experience abroad, and discover for themselves the answers to questions about missions which perplex them. There will be about thirty of these groups meeting simultaneously. In the afternoons there are to be demonstrations of various methods in missionary education, pageants, poster exhibits, dramatic presentations, international teas and so on. The opportunity to meet people from the four corners of the earth will be unequalled. This convention is the tenth in a long series of great missionary gatherings which have deeply affected the missionary life and thought of the churches, and it bids fair to be one of the most significant of all, because of the exceptional conditions which the Christian forces face in the world today.

TO EXHIBIT WORK OF NEGRO ARTISTS

Sponsored by the Harmon Foundation, in cooperation with the Commission on the Church and Race Relations of the Federal Council of Churches of Christ in America, a general exhibition of the creative work of Negroes of America in the fine arts will be held at International House, 500 Riverside Drive, New York City, January 6-15, 1928. "The three-fold aim of the exhibition," said Dr. George E. Haynes of the Commission on the Church and Race Relations, "is to bring about a wider interest in Negro art as a contributing influence to American culture; to stimulate Negro artists to strive for achievement in the fine arts according to the highest standards; and to encourage the general public in the purchase of productions of Negro artists, thereby helping to put them on a better economic foundation." The general exhibit planned for this year is in connection with and results from the award in fine arts of the series of William E. Harmon for distinguished achievement among Negroes which originated in 1926 by the Harmon Foundation. Any person of African descent in the United States is invited to submit his productions in painting, drawing, engraving, modeling, sculpture, architecture, or any other of the fine arts. A committee on admissions, composed of three competent artists, will view all work offered and decide if it is of sufficient merit to warrant its being included in the collection. Persons wishing to enter art material may obtain complete information from Dr. Haynes, 105 East 22nd Street, New York City. The final date for submitting work is January 1, 1928.

A BARGAIN

IN FRIENDLY MISSIONARY LITERATURE

In order to quickly clear our shelves of missionary literature before the merger of the two Mission Boards in 1929, we are offering the following pamphlets in envelope packets at greatly reduced prices

Sakina, Pen Journeys to Palestine Villages, Fifteen Years in East Africa, An Hour's Notice, Hill of God, Friends in Palestine.

Thirty-five Cents a Package

Send stamps with the order to the

**AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS**

101 South Eighth Street
RICHMOND, INDIANA

NEW BOOK FOR CHINESE CHRISTIAN WORKERS

A new Introduction to the Hexateuch designed to give Chinese ministers and students a fuller appreciation for an understanding of the Old Testament has been completed by George W. Hollister, a missionary of the Methodist Episcopal Church and principal of the Hinghwa Biblical School, Hinghwa, Fukien, China. This is a step toward the fulfillment of a purpose which the writer formed several years ago to give Chinese Christians and students an adequate presentation of the Old Testament. The volume is being received by missionaries and the Chinese Christians as an important contribution to the better understanding of the Bible.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

What Shall "Pan-Americanism" Come To Mean?

LATIN America is dissatisfied with the present trend of Pan-Americanism and will urge the consideration of political questions at the forthcoming Sixth Pan-American Conference, which is to meet at Havana, Cuba, January 16, 1928, according to a report on "Pan-Americanism and the Pan-American Conferences," issued by the Foreign Policy Association.

The significance which the United States attaches to the coming conference, according to the report, is seen from the character of the United States delegation, which is to be headed by former Secretary of State Charles Evans Hughes. The President has expressed a desire to attend the opening session, and Secretary Kellogg has also stated that he will be in Havana for the first two or three days of the Conference. The appointment of a distinguished delegation to represent the United States is taken to indicate the Government's desire to allay criticism—both at home and in Latin America—of the Latin American policies of the United States, and to remove the misunderstandings which have marred our relations with certain of our southern neighbors.

We are glad to have this evidence of our Government's sense of concern in so important a matter as that of our relations with our sister American republics. Would that this concern might have been manifested before it had initiated those "Big Stick" policies and shown those unfriendly attitudes that have aroused sentiments of suspicion and resentment against us in all Latin American countries! The mere sending of a distinguished delegation to the Congress at Havana will do little as a gesture to overcome the evil results of actions that speak louder than gestures.

Pan-Americanism is a fine ideal if rightly interpreted. The tendency of our Government has too largely been to identify "Pan" with "U. S.," which leaves a Western Hemisphere Americanism dominated by the biggest and most powerful Nation. Naturally that is not the kind of Pan-Americanism conceived by the Latin American countries. Their conception emphasizes three factors—equality, cooperation and non-intervention. As they see it, our nation has rather persistently violated all three principles of neighborliness. And what is worse, our imperialistic policy of the Caribbean, as illustrated by our present wretched policy in Nicaragua and the proposed treaty with Panama, seems to mark out a definite course of empire for the future in which might shall continue to make right.

So long as our Government demonstrates in practice this vicious conception of Pan-Americanism, it will matter little who or how many are sent as our delegates to a Pan-

American Conference. Pomp and power will be in evidence at Havana, but the true ideals of friendly inter-American relations are much better served in such modest little good will deputations as have made their way to Mexico in the past two years and in the friendly visit now being made to Nicaragua under the joint auspices of the American Friends Service Committee and the Fellowship of Reconciliation.

From the Bear That Walks Like a Man

WHAT was characterized as a "Peace Bomb" was exploded at the meeting of the preparatory disarmament commission at Geneva last week. It came from Russia in the way of a formal proposal for the complete abolition of all land, marine and air forces. The dispatches say that the proposal caused a profound sensation at the conference, although many delegates were seen to smile as if they considered the scheme more than Utopian as the head of the Russian delegation developed the sweeping Soviet project. Of course it caused a sensation among wily old diplomats who have a habit of going to disarmament conferences with their fingers crossed. It is unusual to have some unsophisticated interloper come along and act as though they had gathered sincerely for serious business.

The Russian delegate submitted as the other cardinal points of the project that all weapons and military supplies, means for chemical warfare and all other material forms of armament be destroyed, that all warships, military and aircraft be scrapped and that the system of calling up citizens for military training be discontinued.

The Soviet delegation introduced a resolution calling for the immediate working out in detail of a draft convention for complete general disarmament on principles submitted by them. The resolution also provided for convocation of a disarmament conference not later than March, 1928. Scrapping of all warships and the destruction of all fortresses, if accepted by the powers, would be carried out in a period of from one to four years under the Soviet scheme.

"Armed force is a weapon in the hands of the great powers for the oppression of peoples in small colonies and the complete abolition of armaments is at present the only real means of guaranteeing security and affording a guarantee against the outbreak of war," was one of the striking phrases in the Soviet resolution. Another striking phrase was that the existing armaments and their tendency to growth "by their very nature, inevitably lead to armed conflicts between nations, diverting the workers and

peasants from peaceful, productive labor and bringing in a train of countless disasters."

What more could be said and how better said? For years now the Allied Powers of Europe, the victors of the Great War, have been sitting about the conference tables haggling over the problem of security as a necessary preliminary to taking steps toward disarmament. Russia now tells them bluntly that they have been putting the cart before the horse—that security comes through disarmament.

We may expect the usual chorus from the "Peace through Preparedness" advocates who will doubtless raise the question of Russia's sincerity, declaring her to be playing some nefarious Bolshevistic game. It may be frankly admitted that Russia did not expect her revolutionary peace proposal to be accepted. Why should she? As evidence of her sincere interest and good faith, however, her delegation at Geneva said that if their scheme were found to be too revolutionary, the Russians would be ready to participate in any more modest plan of disarmament when anything practical was proposed.

Moreover, it is well to recall that thirty years ago next August it was the Czar of Russia who issued the famous circular proposing an international conference to arrange for general disarmament. There were suspicious critics of Russia in those days too—no less than Kipling who replied with his, "The Bear that Walks Like a Man." Nevertheless the conference was called, and while the great objective set forth in the Czar's circular was not achieved, it did lead to the setting up of the Hague Tribunal, a landmark in the progress of the principle of peaceable adjustment of international difficulties. In view of what the world has suffered since then through the great tragedy of war, and in view of the sensational overture made last week at Geneva, the following words from the Russian circular of thirty years ago are extremely significant:

"The preservation of peace has been put forward as the object of international policy. It is in its name that the great states have concluded between themselves powerful alliances; it is the better to guarantee peace that they have developed their military forces in proportion hitherto unprecedented, and still continue to increase them without shrinking from any sacrifice. All these efforts, nevertheless, have not yet been able to bring about the beneficent results of the desired pacification... In proportion as the armaments of each Power increase, do they less and less fulfill the objects which the Governments have set before themselves. Economic crises, due in great part to the system of *armements à outrance* [armaments with a vengeance] and the continual danger which lies in this accumulation of war material, are transforming the armed peace of our days into a crushing burden which the peoples have more and more difficulty in bearing. It appears evident, then, that if this state of things continue, it will inevitably lead to the very cataclysm which it is desired to avert, and the horrors of which make every thinking being shudder in anticipation."

We offer the above for the thoughtful consideration of those who believe that Preparedness is the way to Peace. Those words which proved so fully prophetic, should come to us heavily freighted with the poignant realization of terrible fulfillment.

Two or three years ago we were thrilled when little Denmark announced her intention to disarm. Now one of the great, and potentially one of the greatest nations, proposes complete and universal disarmament. Of course nothing will be done about it—now. It has in it too much sound sense to meet the approval of the wise and "practical" men called statesmen. But the noble ideal has been boldly declared and that's something. We wish that it might have been "America First," in this epochal expression, but our country shows signs of heading for the old jungle of imperialism on all fours. May we be encouraged to straighten up and "walk like a man" among the nations.

The Message of Quakerism

Read Before the Workers' Conference of New England Yearly Meeting
at Lynn, Mass., November 1, 1927.

BY HARVEY JONES

THERE is a familiar fable of a spider which was busily engaged in spinning her web. Patiently and industriously she swung from beam to beam weaving the marvellous network of silk until at last as she swung suspended in mid air she noticed for the first time the tiny filament that was holding her. She turned her attention from her task and began to investigate. "What is that thing that is supporting me? What is it made of? Is it really strong enough to bear my weight? How is it different from those threads over there?" At that moment the slender thread snapped and the spider fell to the earth to be trodden upon by the passer-by.

There is just a possibility—indeed the history of our society may convince us that there is a real danger—that some such fate may be ours if we begin to occupy ourselves too much with questionings and discussions about the peculiar character and quality of our message; if we become concerned over the matter of correct classifications and accurate definitions instead of confidently and joyously giving ourselves to the tasks our Heavenly Father has assigned to us. The real power and usefulness of

the Society has probably suffered more from its insistence that the character of Quakerism should be accurately defined and that all our activities should bear the proper stamp and label than from any other cause. Bitterness, separations, weakness and inefficiency have resulted from our anxiety lest we might not be "good Quakers". The periods when we have dwelt on our distinctive marks and have tried most to maintain the purity of Quakerism have been periods of retrogression, barrenness and spiritual dearth, but when under the Divine anointing we have become absorbed in our God-given task of saving the world we have moved forward with power.

One Friend expresses a concern that our members shall be better instructed in those interpretations of the Gospel in which we differ from other denominations. I think I can understand and sympathize with the motive that is back of this concern, but I fear I must confess to a far less concern over how we differ from others than over how we as a Society can make a substantial contribution to the great message that the true Church of Christ everywhere is giving forth to the world.

In a certain New England town, recently, a fire broke out and although the alarm was promptly sounded the members of the fire department became engaged in a controversy as to the proper method of procedure so that the firemen from a neighboring town had to be summoned who arrived only after an immense amount of needless destruction had been wrought while these men were *discussing their differences*. Personally, I long for the day when the Christian forces of the world may be joined in an unbroken unity. I do not see how we can long continue to explain to the world the consistency of the divided condition of the Christian Church with the prayer of the Master that they may be one." One great reason why I am a loyal Friend is that I firmly believe that we are, or at least may be in a better position than any other church to state the terms of unification that will be acceptable to all.

It can not be too strongly emphasized that first and foremost our great message is the "Evangel." No claim of some peculiar, distinctive message, even thought revealed to us by an angel from heaven can excuse us from faithfulness in the proclamation of the "good news" of God's redeeming love revealed in Christ Jesus. If we must choose between the Quaker message and the great message of Evangelical Christianity there can be no hesitation in saying, "Let Quakerism perish." But no such choice is necessary for nowhere do we find a more unhesitating loyalty to the gospel of Jesus Christ than Friends have always shown. We are Christians first and Quakers second; or rather, we are Quakers because we find in Quakerism that which seems to us to express most fully the real spirit of the vital Christian message.

If I should state in a word what I believe to be the heart and essence of the Quaker message—what we have always emphasized and what the Christian world has a right to expect of us as our contribution to the cause of Christ—that word would be "Reality." Quakerism arose as a protest against everything that savored of sham or insincerity. At the time George Fox began his ministry the religious life in England had so degenerated that little was left of its original power and glory. Sham and pretense, formalism and hypocrisy had taken the place of real religion. The honest soul of Fox was overwhelmed with the superficiality and formality that he saw everywhere and the absence of any vital and living message which could speak to the need of the soul. As some one has said, "Religion seemed to him to be reduced to a system of clever substitutes for God while his own soul could not rest until it found the Life itself." It is natural that under such conditions the early Quaker message should be largely a message of protest, but back of the protest and condemnation there was always a strong positive note of constructive reality.

The message of Quakerism can not be said to have been a new message. From the very earliest times there have been these two great tendencies in religion. One tendency has been to emphasize the formal and ceremonial aspects. Out of this tendency have grown up great sacrificial systems, elaborate rituals, stately ceremonies, ecclesiastical orders and formulas. Under this influence religion has taken the aspect of a great *institution*. Its forms and ceremonies have become established in hard and rigid systems with ever increasing stress on minute and intricate details. Because of the strong appeal of this type to the senses and the outward emotions and because it offered a concrete and vivid means whereby one's religious state could be measured and tested it has had a strong appeal to the masses of the people—especially to those without any deep religious insight. It need not be denied that in the religious development of the race this aspect of religion has had a place of real importance but the dangerous tendency of this kind of emphasis has always been towards artificiality and religious insincerity.

Against this tendency the great spiritual leaders have always raised the voice of warning. They have declared that religion is not a matter of institutions but of life. God is to be found, not in vain oblations, in solemn feasts and assemblies but in the humble and contrite heart yielding itself in submission to his will and ever revealing his spirit in actual life. This appeal for reality was the message of the great prophets, Isaiah, Hosea, Jeremiah, Amos and Micah. The greatest task of the Apostles was to free

the people from the entanglements of ritual and dogma and to reveal Jesus as a living indwelling reality. Jesus himself was hated, persecuted and crucified because he placed life and reality above formal institutions and proclaimed himself as the Way, the Truth and the Life.

It is just this, as I see it, that is our great message. Just Jesus—the living, indwelling Christ, living out his own life in us.

We need not lose ourselves in metaphysical speculations over mysticism or the nature of the Inward Light. These are the philosopher's and theologian's terms to explain the psychological process by which we may have the consciousness of the presence of God and are exceedingly valuable as such, but they do not constitute the essential Quaker message. Ours is a message, not for philosophers, but for babes. One may not understand the structure of the eye or the nature of light and yet be able to see perfectly. Our one concern is that blind eyes may be opened to see Him.

In the course of its history the Society of Friends has brought forth many pronouncements on various subjects which are referred to as Quaker Testimonies but all these that are of any value have been the natural outgrowth of our insistence on reality.

1. *In the matter of Theology.* Friends have no reason whatever to question or underestimate the importance of sound theology. To say we have no theology or that we are indifferent to it is to say that we do no rational, consistent thinking concerning religious truth. It does make a difference what we believe. But what we do say is that theology is not religion nor is it the final test for the reality of religious experience. "The devils believe and tremble." We declare that there is no virtue or saving grace in giving intellectual assent to a statement of truth, however precious and sacred that truth may be except that statement is an expression of a living reality tested in the actual experiences of life. We believe in the doctrine of the Incarnation and gladly accept the Christmas story and yet we recognize that

"Though Jesus Christ in Bethlehem

A thousand times be born,

If He's not born in thee

Thy soul is yet forlorn."

We believe in the Atonement but the test of Faith is not the ability to accept or explain a particular interpretation, but in the actual experience of Divine forgiveness and reconciliation to God. The Resurrection is a fact of supreme importance, not merely as a historical fact but in the fact that Christ has become to us a living reality.

"No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;—

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet
And love its Galilee."

2. *Reality in Worship.* If our interpretation of the Quaker message is the true one it would seem almost incredible that Friends could ever be seriously engaged in a discussion as to what constitutes the Quaker Type of worship. We can easily understand why Jews and Samaritans should have differences over the question whether in "Jerusalem or in this mountain" was the place men ought to worship, or why there should be controversies in the ritualistic churches over the proper methods of ecclesiastical procedure, but "A Quaker Type of Meeting" is such a contradiction of terms that it would seem impossible were it not that we have so often seen how the simplest customs may develop into the most rigid formality. The thing that was intended as a protest against idolatry becomes itself, an idol. The broad brim hat and the plain bonnet become as sacred as the papal robes. The form of address becomes as much a badge of sanctity as the Pharisee's phylactery. And so any type of meeting whether it be a silent meeting, an open meeting, or a programed meeting may be as formal as the most solemn High Mass.

Our message in regard to worship is well stated in the Richmond Declaration of Faith. "Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms. It may be without words as well as with them but it must be in spirit and in truth." If one cannot worship except in a certain type of meeting, it is of little consequence whether that type be the silence of the traditional Friends' meeting or the stately rituals of the cathedral. The form, with him, has superseded the reality of the living presence in the midst.

3. *The place of the sacraments.* Our message is not a controversial one but only a logical, consistent answer to the world's cry for reality and I believe the Christian Church is ready as never before to listen to our solution for one of the most vexing problems of the church everywhere. More and more, Christian leaders are beginning to feel that the things that were once considered spiritual helps and means of grace are in reality weights and hindrances to the progress of the Kingdom. The outcome of the Lausanne Conference has shown in a way that could not be overlooked that those things that have been regarded as symbolical of Christian love and unity are in fact the greatest obstacles to unity. Everywhere the question is being seriously raised whether these observances that have always given rise to differences and misunderstandings among Christ's followers can be essential to Christian life. To this question, one of the most concrete and effective answers and the one perhaps most frequently given is "The Society of Friends." Here is a little group of Christians whose history has convinced the world that the deepest spirituality and most genuine Christian Character can be maintained on the basis of reality alone without the aid of any ceremonial forms whatever. Here then is a standing challenge to the church to go on in its quest for reality until the glory of the Living Christ shall eclipse all other lights with the brightness of its shining and Christ shall become all in all.

It only remains for us to consider briefly what is our message of hope to a war-ridden world. It certainly is not that war is a

calamity and a hideous menace to civilization. None but the most hardened militarist would question that. It is not that some way must be found to end war, for on that we are all agreed. Nor is it that war is inconsistent with the teachings of Christ, for that is hardly a debatable question. The real issue that thousands of Christians are recognizing must be met is not the question of the wickedness of war but the question of the reality of our Christianity. Any religion that can find a place in its program for the slaughter of men for whom Christ died cannot long continue to be called by his name.

Dr. Orchard in a book written during the World War represents a soldier saying, "If after this my parson says a word about forgiving enemies or any of that tosh, I will walk out of the church and never go back."

It was not a Quaker but a Methodist minister who had been in the war who said, in substance: "I do not dare say I will never take a part in another war for I do not know what a coward I might be if the test should come. But I do say that before I go to war again I will throw every shred of my professed religion to the winds. I may be too cowardly to refuse to go but I will never be such a coward to go as a professing Christian."

Here then is an issue that can never be met by beautiful peace sentiments or bitter denunciations of war. There must be a living demonstration of the reality of a Spirit that can dwell in the heart of a man that for him will make war impossible or we can hardly blame the world if it pronounces our whole system of religion—professedly a religion of love—a sham and a pretense. Some one must prove that Christ does not have to pay tribute to the god of war or our faith is vain.

Our Peace message then is simply our call for Reality. Forms ceremonies, ecclesiastical orders, dogmas have been tried and found wanting. In their place we can only offer—not Quakerism, nor any other "ism"—but the promise of the living, indwelling Christ who is able to subdue all things, even our sinful, warlike natures, unto himself.

Gonic, New Hampshire.

Our Bible School Literature

Given at the Five Years Meeting, October 24, 1927

BY WILLIAM J. SAYERS

AS a background of our discussion it seems necessary to speak briefly of the work of the International Lesson Committee. It is one of the most outstanding gestures of unity that the Evangelical Protestant churches have ever made. It shows that we can trust one another's statements when we emphasize denominational loyalties rather than denominational disagreements. This Lesson Committee has for over 50 years provided the best possible materials for use of all religious educators in each of the co-operating bodies, or any others who desired to use them. Our Society is one of the co-operating groups and is represented by a member, who is nominated and elected by the Board on Religious Education and the Publication Board.

This committee of 43 members represents 27 different denominations, whose business is to help the lesson Committee find the varying needs of its entire constituency; thus the ideals and purpose of all co-operating have opportunity to be directly interpreted.

The lesson committee confines its function to the construction and issuance of lesson outlines, with titles, arrangements, and the scripture materials to be used. These outlines are prayerfully and carefully prepared, then are authorized and made available to the various groups, who edit and publish them according to their needs. Thus, one sees that the International Committee is a creature and servant of Evangelical Protestantism in helping each denomination to train the childhood and youth in the ideals

and principles of the religion of Jesus Christ, and also to help in the developing of Christian character, which is to reveal itself in Christian conduct and life.

Now when this material is passed on to us, we are to clothe it with flesh of our flesh and infuse it with blood of our blood so that it becomes a living, breathing Quaker organism. Herein:—

"I better know than all

How little I have gained,

How vast the unattained."

Yet we trust that our tongue can utter some of the forward looking thoughts that arise within us for our literature.

Few, if any in our group have been specially trained as writers of Bible school literature, therefore we have had little background for what we have been trying to do in editing our literature. In general, we knew that there must be a selective process, and right here we found our troubles, for our material was prepared largely by those who did not have a Quaker background. When it came to us we had to draw out, when possible that which would not sound Friendly and insert something that would give the Quaker slant or better yet, a Friendly flavoring. We found this a real task, for once the seasoning is in the food it is hard to offset it by putting in other seasonings, for fear that we would only have "Chilli," and all Friends do not like this dish, which belies its name.

Part of our problem is in the fact that our lessons are necessarily prepared for students of varying needs and training, therefore we have had to be merely suggestive, depending largely upon the teacher's power of adaption to bring home the truths to the special class taught.

Our aim is to help the teacher to teach the Christian way of life, which includes faith in God as revealed in Jesus Christ his son, and a wholehearted love for the church that is training them in this way of life that will cause them to unite with the church that they have learned to love because of its instruction. We try to grade the material of our literature to meet the need of the group for which the series of International lessons are meant. We endeavor to teach through our literature that the Bible School is vastly more than a mere appendage to our work. We try to show that we are all one body, knit together on a Christian educational basis. As such we feel the need the sympathy and active co-operation of the entire group. We emphasize that which makes us one, even as Christ prayed that we might be. In our Society of Friends there can be no clash of interests, for we are to be co-operators—not competitors one with another.

We feel that it is our duty to register the thought of God revealed in Jesus Christ, and we are ever seeking a better thought in him. Because of the opinion and the incisive individuality (note the word individuality has four I's) of which we Friends are heirs and the fact that we are not held together by the very binding and circumscribing nature of creeds, and the fact that even declaration of faith does not center us very centrally, we are to realize that the approach has not always been well paved, other than with intentions.

We like our clearance of opinions, we love our freedom from dictatorship, we appreciate criticism from those who count constructively in our Society; all of which can show that the Spirit of God is moving in our midst, and that we are in the company of goodwill. This Spirit of God causes us all to say, "Tell us about Jesus," realizing that this only will give us the organized connection that will focalize his message in and through us.

The lessons are predominantly Biblical, and the objective is to impart a comprehensive knowledge of the Scriptures, so that the student may have at his disposition the teachings of the Bible for use in his character formation. We try always to keep the thought before us that the lessons are pupil-centered rather than material-centered, realizing as we do that this is an age of self-expression, and Christianity is a living religion.

Quoting from "The Church and Christian Education," we believe that the work of the church is, "The fostering of growth in Grace as the individual's powers mature and his experience widens and deepens. This includes both the Christian nurture and education of children, and provision for the religious growth and development of young people and adults."

We feel that our Bible school literature is to be the greatest factor in "The lifting of the Christian life above the level of habit and custom to the level of intelligence. This includes the intelligent understanding of the church's own convictions, as these are grounded in the life and teachings of Jesus; the discovery of new truth and the understanding of the witness of the spirit in the life of today; the application of Christian principles to the ever-new problems of changing civilization; the training of church members to render intelligent and effective service in the various fields of their opportunity; and the creation and maintenance among folks generally of a sound, true and effective public opinion."

We keep in mind in preparing the lessons and comments that the Bible school can not fulfill its function independently of all the other organizations in our society. For loyalty must be the supreme virtue with us. Nor, must we be governed by policies and programs determined by other organizations that are not in sympathy with our ideals of the Christian life, which we feel begins, centers and ends with God. We try to stick to this focal point, for we are aware that whenever the enemy wants to get people in his power, he drives them away from fundamental facts, and leads them into the mazes of argument and controversy about

non-essentials. Belief saves souls, doubt never does. The highest form of intellectualism does not doubt; nor does it want to be set off from the believing world. Rather would it say, "Teach me Thy way, O Lord." "Show me Thy paths." "Feed me with food convenient for me." These have ever been your editor's prayers, so that we might pass on the living bread of the word.

Knowing as we do that the Friends' emphasis is on the positive note of the teaching of Christ we have given as best we know what is often termed the "Gospel of Affirmation," rather than the unbiblical doctrine of negation. Our efforts have been to feed a man's belief in God, rather than to feed his doubts. Our endeavor is to systematically starve doubts and feed beliefs in order that we might have that internal unity of spirit and purpose.

The need is for an editor with contributing editors, whose ideals as to goals are not easily satisfied, in order that the work of our Bible schools might be helped to increase the quality of service in training the students in growth in the Christian way of life.

The International Lesson Committee, in its last session, considered tentative drafts for standards for the church school. In these constructive standards, the emphasis has been placed on the ultimate objectives in Christian living. Here is the ideal set before us:

"Religious education is a process of growth in Christian living and happy self realization therein. Growth takes place through experience, and religious education can not therefore be divorced from life."

It will be the joyous but arduous task of the lesson writers to interpret these lessons to the church schools in our Society, emphasizing worship, peace, service and loyalty to truth according to the standards of the Scriptures and the historical background of Friends.

"Dreams are they? But you can not stay them,
Or thrust the dawn back for one hour,
Truth, love and justice, if ye slay them
Return with more than earthly power.

"Strive, if ye will, to seal the fountains
That send the spring through leaf and spray;
Drive back the sun from the eastern mountains
Then—bid the mightier movement stay."

ALFRED NOYES.

An Age of Hunger

THOUSANDS of people in the modern world are weary of a religion which can not give them the power of contact with the Unseen. Consequently, the message which most directly ministers to the spiritual needs of this generation is the gospel of the spiritual life and of personal spiritual development, of prayer, of communion with God. The men and women of our generation do not hunger either for orthodoxy or for liberalism, either for fundamentalism or for modernism. But they do long for personal illumination, personal inspiration, and the immediate touch with the spiritual world. There are signs that an age of the Spirit and of interior religion is approaching. So may it be. To put it briefly, there is more mysticism in the modern world than the average church and the average ministry provides for. And it is our business to provide for it, because it was meant that the minister of Jesus' church should be the meeting place, as every priest must be, of creation's need and of God's grace.—RAYMOND CALKINS in "The Eloquence of Christian Experience."

On the Highway

Bless you how the way is hard!
Little do the rubber heels
One can nail upon one's soul
Softened all the bumps one feels.

MARY HOXIE JONES.



Dear Elizabeth:

Thy letter of Eleventh Month, twenty-fourth, has stirred my heart deeply. As thee knows, I have been greatly concerned that our two little ones should be reared in a Friendly atmosphere where they would naturally breathe the prophetic air of Quakerism. We have a few erudite Quaker books written for the edification of the saints, but they are hardly adapted to the minds of "little young Friends."

I confess that my mind was quite disturbed by thy question as to whether thee really wants "nine year olds to want to be Quakers." To be sure, there is a deal of questioning on the part of youth, and age—occasionally, as to the rightness of denominationalism. Many cannot see any sense in having so many different branches to the church. I, too, sometimes wonder why the branches that are so much alike in polity and belief should maintain separate organizations with all the paraphernalia that goes along with them.

But it does seem to me that Quakers stand for some truths which, if consistently taught and lived, will result in the perpetuation—and not the worship—of the word "Quaker." Does thee not believe that when people hear or see the word "Quaker" some of them at least, think of peace; integrity in business dealings; spiritual worship; an inward living communion and baptism; a calm, courageous, simple way of living based upon the actual continuous experience of God rather than upon formularies and ceremonies; love and high regard for the oppressed of earth's masses be they Negro, Japanese, prisoner, or neighbor who lives in the same block?

I long with thee for the time to come when "they all may be one" and I do not want my children to go through life calling out to the passer-by, "See me—I am a Quaker." But when I learn of the activities of our war department; when I read of the way in which our one hundred per cent Americans—and to our shame some of them are women—spy upon Jane Addams and accuse her of being un-American; when I read of the lynching of Negroes in the South; when I learn of groups of Seekers who, like early Friends, are searching after a religion of life;—all of these things and more, Elizabeth, make me want all our Quaker children to become so saturated with the abiding truths which Quakers have long held dear, and which, even yet, the world sees only darkly as through a smoked glass, that they will witness by word and deed so simply, clearly

and faithfully that the Master may say to them in the future as he has to our forefathers in the past, "Quakers, I have need of you."

I wonder sometimes whether our homes and meetings are not failing to give our youth a careful grounding in Quakerism. Thee remembers, doesn't thee, how father and mother gathered us together every day for silent meditation, Bible reading and instruction in spiritual things? The quiet times were sometimes a weariness to my active mind and body, but I look back upon them now with increasing gratitude.

I need not call to mind our childhood experiences in the First-day school. The benches were hard and so high that our feet just couldn't reach the floor. We didn't have a sand table nor cut out work nor graded lessons nor a teacher who knew psychology, but we did learn the testimonies and truths that make us both ardent Quakers today.

No, I'm not harking back to the good old days of the ox-cart and one room meeting-house. I am so thankful for all the modern methods, equipment and lesson material that have been made available for use with our little ones. I do confess, however, to a growing desire for more lesson material with a Quaker flavor to it. What we need is a series of grade lessons in Quaker religious education that will offer to our boys and girls a knowledge of Quaker history, leaders, practices and teachings. Would it not be fine if our Boards that have to do with the religious education of our people would prepare such a course, that thy nine year olds and my little folk and all other Quaker children may know and love and live out the Quaker faith! Let us encourage them to do so.

Thine,

EUNICE.

PLAY FOR YOUNG WOMEN

A delightful story, "The First Church's Christmas Barrel" by Caroline Abbot Stanley, has been so arranged in dramatic form by one of our own Friends, Mary L. Smith of Spiceland, that it makes a most interesting and worth while play for a class of young women or a missionary society to give in about an hour's time. The lovable missionary family out on a western plain, the anticipation that the barrel occasions, the bitter disappointment but happy denouement are given in such a telling way that one warms to the story instantly. But discover for yourself the something else that it tells. Mimeographed copies may be had for five cents from the Board of Home Missions, 101 South Eighth Street, Richmond, Indiana.

Faith is a kind of trust that makes one put his bottom dollar into a scheme. It is not mere intellectual assent. It is that particular motive power which makes a man give himself and everything he has to follow Jesus.—WILFRED T. GRENFELL.

INCREASED ATTENDANCE IS REPORTED

Boys School at Ram Allah Begins Successful Year—Pressing Needs are Outlined

"So far as I am aware," writes Khalil Totah, principal of the Boys School at Ram Allah, "this year's enrollment is the heaviest in the history of the school. This applies to both boarders and day students. As things stand at the present moment we have seventy-three boarders and forty-eight day boys which makes a total of one hundred and twenty-one. To show the steady growth of the school the following table may be of value.

Year	Boarders	Day	Total
1921-1922	?	?	67
1922-1923	?	?	84
1923-1924	58	24	82
1924-1925	67	30	97
1925-1926	64	29	93
1926-1927	63	30	93
1927-1928	73	48	121

"The increase is the result of many factors, one of which was effort on our part. I am of the opinion that our school should be one of 150 to 200 boys in order to reduce the overhead expense. A class of seven or eight boys is needlessly expensive if it can be made larger. This year we have three elementary classes and three secondary classes. The smallest class has 13 boys and the largest has 27. No class in our school, according to my idea, should have less than 15 or more than 30. A school of 150 to 200 is much more economical to run and it may not be impossible to secure 150 boys in a year or two. Under present conditions, however, we cannot accommodate more, but with an expenditure of something like \$700 on dormitory space we will be able to accommodate a hundred boarders.

The staff consists of the following persons:

Khalil Totah, Ph. D.	Columbia
Ermina Totah, B.A.	Mount Holyoke
James Sutton, B.S.	Haverford
Phyllis Sutton, B.A.	Cambridge (England)
Nicholas Shaheen, M.A.,	Beirut University
Isbir Juzeh, B.A.	
Farid Tabri, Arabic Master	
Awad Khuri, Penmanship and drawing.	
Wadi Tarazi, Lower School.	
Najib Khuri, Lower School.	
Katherine Haviland, B.A.,	Earlham College

"My policy is to have university men and women for the secondary school, and high school graduates, at least, for the elementary classes. Wadi Tarazi and Najib Khuri are old graduates of this school. I doubt if a better staff exists in any secondary school in Syria or Palestine. It will compare favorably, I believe, with many high schools in America.

"Eight students graduated last July from the third year secondary school and

several of them are in the American University of Bierut now. Four sat for the Palestine Matriculation Examination and only one passed. We expected two to pass and are disappointed over the failure of the student. This result, however, compares favorably with other schools.

ALUMNI FUND

"The Alumni of the school have started a scholarship fund for the assistance of poor and worthy boys. It has climbed to the dizzy height of two hundred and fifty dollars but we hope the end is not yet. Our Alumni are still young, but it is our earnest hope to make them feel that this is their school and their job to take care of it. This sum I have borrowed at 10 per cent interest and put into a fine tennis court. Subscriptions for tennis playing will pay the interest and part of the capital. The interest will then be used for a scholarship.

PRESSING NEEDS

"Our present sanitary system is antiquated and may cause an epidemic. The Public Health Authorities have condemned it. Surely a new arrangement must be made next summer. On questions of sanitation we should be leaders, and if there is any one thing Palestine needs it is sanitation. The cost will be something like a thousand dollars. If some Friend, or group of Friends, does not give it to us we will have to do it somehow. It may cripple our finances but I feel that a question of health should be attended to without delay.

"An expenditure of about seven hundred dollars would give us room for a hundred boarders which would improve our finances and enable us to do better work in every way.

"One of the most pressing needs of the country is agricultural knowledge and the use of tools. I feel that a teacher for this department would be invaluable. We shall get him whenever we can find him. We must first find the money for him.

"Our graduates go into three phases of life after they leave us: university, office employment, teaching and emigration to America. The majority seek employment in this country. Therefore, typing, shorthand and bookkeeping would be most useful. We should take steps to prepare them to earn an honest and an intelligent living.

"In conclusion let us tell you how very appreciative we all are of everything you do for us. We tackle our problems and our routine work with a prayer in our hearts that God may abundantly bless our efforts. It is our aim to turn out men who will lead pure, noble and Godly lives."

The fact that Jesus Christ is spoken of in a book, even though it be the Bible, is not sufficient proof; this proof must be found in your own hearts. In your hearts you must find Him, and then you will understand that he is your Savior.—SUNDAR SINGH.

SPIRITED RECEPTION OF JOYFUL NEWS

Whittier College On Approved List of the Association of American Universities

Before the Faculty and students of Whittier College the announcement was made on November 23 that the college had been placed upon the approved list of the Association of American Universities.

This announcement came as tangible evidence of the success of the efforts of the past four years to strengthen the institution along all lines. To meet the approval of the American Association certain standards must be complied with in the matter of buildings and equipment, entrance requirements and the success of graduates of the institution in recognized graduate schools, the number of faculty members and their preparation, the library and its administration, endowment, and other similar items.

Application for inclusion in the approved list was made approximately a year ago. In the meantime the Association sent its representative to the college for a visit of inspection, and in other ways secured the necessary information. Following the Five Years Meeting President Walter F. Dexter went on to New York to lay before the Committee a supplementary report of the progress made in recent months. And the good news was forwarded to the college following the annual meeting of the Association in November.

This action makes Whittier one of the four Friends Colleges to be placed upon the approved list of the American Association of Universities, the others being Haverford, Swarthmore, and Earlham. Whittier is now given the rating of a first class college of liberal arts, its graduates being admitted to the graduate school of any recognized university without condition. Undergraduates transferring from Whittier to other colleges may also receive advanced standing in the other institution at hour-for-hour credit.

Naturally the Board of Trustees, Faculty and students of Whittier College are happy in this achievement which comes as the reward of such long effort. And the hope is entertained that this recognition will also have its reflex effect upon the college

and make continued progress the more easy and rapid.

President Dexter, after the spirited reception which followed the announcement, introduced William V. Coffin, president of the Board of Trustees for the past twenty years and a supporter of the college since it was organized in 1892, Charles E. Tebbets, first president of the college, Absalom Rosenberger, president during the war period, faculty members and townspeople who expressed their pleasure over the progress made and the advanced standing achieved. The College has been the recipient of many congratulatory telegrams and personal visits.

NEW BOOK BY WHITTIER COLLEGE PROFESSOR

Dr. C. M. Panunzio's latest book, "Immigration Crossroads," has just come from the press of the MacMillan Company. (Price \$2.00). It sets forth America's significance to the laborer of the Old World, the contributions immigrants have made to the development of the United States, the changes in the attitude of the people of this country toward immigration, certain aspects of a possible constructive immigration policy and the international phase of the migration movement and of our restriction policy.

Dr. Panunzio presents in this book the results of a very careful study of immigration in the United States. He maintains that the whole subject should be considered from an international point of view, and that restriction should be based on sound tests—possibly intelligence tests and property qualifications.

The most of the actual writing of this book was done by Dr. Panunzio since he came to Whittier College as Professor of Social Economics. Due to this fact, Whittier College will undoubtedly profit by the additional prestige brought to the college by the publication of this book, which reveals the author's authoritative information on a pertinent subject, and his unusual ability to let facts analyze themselves. It is an able discussion by a man who was an immigrant himself, knows immigrants and their affairs, and who has made a disinterested, exhaustive survey of the subject.

Jeremiah announced a new covenant—that is, a formal and complete change in the conditions and methods of man's service to God and God's beneficence to men. The ancient Church with its sanctuary, its clergy, and its ritual, was to be superseded by a new order, without sanctuary, clergy, or ritual, wherein every man would enjoy immediate fellowship with his God. This great idea was virtually ignored by the Jews of the Restoration, but it was set forth afresh by Christ and his apostles.—W. H. BENNETT.

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THE AMERICAN FRIEND
101 South Eighth Street
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An Editor Compares Notes

Impressions of Five Years Meeting

In the issue of The Friend (Philadelphia), for November 24, its editor, Davis H. Forsythe, gives his observations of the recent sessions of the Five Years Meeting, the substance of which we reproduce here.

It was but natural for one who had known rather intimately for several years the proceedings of Philadelphia Yearly Meeting, to note somewhat closely the differences that were apparent between the two. I believe these differences were most often to the credit of the West; maybe in some instances our plans were not behind theirs. A presiding clerk, who never uses his pencil, but is ever alert toward the company before him; one reading clerk, who may have had a legion of excellent qualities, certainly had one. He was the one man in the large room who was always easily heard in the remotest corner. The recording clerk, who combined the traditions of New England, Philadelphia and North Carolina, seemed perfectly at home on the platform in Indiana. These three met all the requirements of a series of meetings that continued for a week, two and sometimes three sessions a day. But there was less reading to do than in Philadelphia. However, the presiding clerk was never worried about the language of his minutes, for he never had any to write, the recording clerk did not have to keep one eye on the audience and the other on her tablet, but could most of the time focus both of them on the task that was hers.

Possibly most of all I enjoyed the hour of worship from eight to nine each morning. As a matter of fact it was considerably shorter, for we did not gather promptly and the incoming crowd shortened the period at the other end. It seemed more "solid" and possibly more reverential than the periods we have before we enter upon "business" each morning of Philadelphia Yearly Meeting.

Each session of the Five Years Meeting had its special topic, said topics being about as numerous as the session. Your imaginations will supply these. There were some decided differences of judgment, and had we been in Philadelphia the decision would have been deferred for a year, but five years is a long period to wait.

On one special occasion the presiding clerk said: "I shall do as you direct, but I trust we shall not have to bring this to a vote." There was a period of silence when the atmosphere to some, at least, must have been tense with the feeling of reverential waiting that brooded over the entire body, and then, if memory serves me right occurred the most beautiful thing that I saw in Indiana. The Friend who was in a very small minority to all appearances, but one who had the respect

and confidence of the meeting possibly more than any other one there rose to his feet and said in substance: "My dear friends, I cannot see as you see in this suggested change, but I shall submit to your judgment with nothing but good feeling, and shall put all the energy I am capable of into the plan of your choosing, the matter is less one of right than of expediency." There came a spell over the great assembly and I am sure many an unuttered appeal was framed that never found expression in words. This to my mind was the highest level of the week, and yet by some it may have been unobserved.

It was an impressive sight at one session to see the missionaries under the twelve Yearly Meetings, now home on furlough, ranged in a long row on the seat behind the clerks; there were twenty or more.

I have said that no long reports were read in open meeting, as our Tunesassa and other annual reports. Their plan better suits their membership, as I feel our fits our constituency. They have twelve Yearly Meetings, reaching from Maine to California, naturally and properly, with outlook on many problems very different, the one from the other. We reach over a territory of sixty miles radius at the most and the problems of one of our meetings are in most respects the counterpart of all the others.

Educational, temperance, missionary and other reports were in type, I believe, and at the opening of a session one delegate, under appointment, stated the salient points of the report, or as they say he was appointed "to speak to it." This in every case was followed by free discussion, which was mostly to the point and I think never burdensome. Men spoke more frequently than did the women.

We should be reminded that the one hundred and more delegates who were in attendance were rather picked men and women from their home Yearly Meetings. There was no case, as I recall, where any one spoke simply "to relieve his mind" which invariably leads to a long adventure into the realm of language, with no apparent beginning or end, all of it middle. Others than delegates did at times speak

CHRISTMAS SUGGESTIONS

Speaking of Christmas books, one that should not be overlooked is Anna B. Thomas' latest story, "Nancy Lloyd—the Journal of a Quaker Pioneer." A reader says: "I think 'Nancy Lloyd' is delightful. It gets across the Quaker Message more appealingly and with more charm than I have ever seen it done." For sale by Friends Book and Supply House, Richmond, Indiana. Price, \$2.00.

and spoke to the point, but the type I have in mind were either absent or not vocal, I fancy the former. I am very sure that I never sat through so many hours of "business" sessions held consecutively, and with so little tedium and so little point-less talk.

Just a few words as to the social life of the week. The good times of long ago at our country Quarterly Meetings here in the East must have been out-rivaled. Philadelphia Friends can never repay the gracious hospitality that was extended to them. It would task your ingenuity to find an item missing, so I shall not enumerate them. More than one guest found it impossible to accept all the pressing invitations to dinner with Richmond families and so once or oftener made a breakfast visit a substitute.

One felt all the way through the week as he returned day after day to the meetings in the large hall that he would hear there words of wisdom that sprang from very real conviction. The meetings were solid, serious and satisfying. If occasionally, some one brighter than the rest of us, helped us to throw aside the mantle of convention and to smile for a minute or two, so much to the good. I rather think the work was the better for the smile, if never such a meeting "gets away from the presiding officer," and I am very sure it never did.

AMERICAN SOLDIERS IN CHINA

The Buffalo *Evening News* recently made this intelligent analysis of the American military situation in China. Are we furthering friendship and good-will by maintaining these soldiers in the Far East?

"At the present time, according to official estimates, there are 13,200 American soldiers and marines in China, compared with 14,038 American citizens resident there. This armed force, observers find, if maintained in China for a full year, will cost the United States more than \$18,293,633. . . . In maintaining its forces in China the nation is spending in excess of \$50,611 a day. . . . Of the 13,200 military representatives now stationed in China, 7,200 are soldiers attached to the 52 naval vessels engaged in patrolling Chinese waters. The remainder is composed of 5,000 marines and 1000 regular soldiers. The latter group is a permanent institution, and under treaty is stationed at Tientsin to aid in keeping open a railroad from that point to Peking. . . .

"According to their cost at the time of their acquisition naval vessels in Chinese waters represent an investment of \$103,514,308. Included in this 'fleet' are 15 destroyers, 12 submarines, seven gunboats, four cruisers, two minelayers, four mine-sweepers, four submarine and mine laying tenders, two transports, one patrol boat and one oiler. During 1926, official figures show, it cost the navy \$14,033,932 to maintain the same vessels that are now assigned to Chinese waters.

Behind the Hills

BY RUTHANNA M. SIMMS

The hills are not as you think they are. At least the hills of Monroe County, Tennessee, are not, if you think as I used to think about them. You do not make one long steep climb for each Great Smoky mountain but many lesser ones, up and down, and up again. You do not go across so much as through the mountains, by a veritable labyrinth of road which you can seldom see more than a few rods ahead and which surprises you at a thousand turns with views of marvelous beauty.

As we went into the hills from Madisonville late in the afternoon of Friday, November 4, the mountains fairly startled us with the unimagined beauty of the long top of the range ahead, so intensely, brilliantly, thrillingly blue that no painter's copy of it would be believed. We saw the same blue diluted in a soft cloudy haze on following days, the haze which gives the Great Smokies their name, but the thrill of that first blue remains, herald perhaps of the still greater beauty hidden behind the hills in human lives, which we also saw lingering along the range.

The hills are dangerously beautiful if you are driver of a car. Richly green with millions of little pines and flaming with young oaks and maples, if you go in the autumn, each new bend in the hills ought for safety's sake to flaunt a red flag before you come full upon it, lest one be lured into forgetting the hard-packed, gullied, slippery clay, called the road, to which your wheels cling along the ruts and which you leave with difficulty and reluctance, with one eye on the ever present ditch, when you have to turn out for another car. Passing horseback riders kindly turn out for you, their horses often scrambling up or down into ferns and mossy undergrowth to let you by. Speaking of roads, there was one stretch on the way to Farr's Chapel, when Edward Ransome was driver, where we rolled gayly, splashingly along the creek bed for a distance of two city squares or more, with the flashing stream near the hubs of our wheels, slowing up only as we went over some low rocks which mothered a tiny waterfall. It was the public highway, the only road that way. On the trail to Maynard's Chapel where Pearl Redding taught for several years, as we tipped now to starboard, now to port, in a two-seated topless buggy, with the tilt of the hill or the wash of the trail, Edward Ransome remarked that he had abandoned all use of automobile on that road since he ruined a sixteen dollar tire on one trip and broke a spring on the next. Incidentally we registered high respect for the courage of Jane Carey, Maria Scattergood, Edgar Hole, Murray Kenworthy and other

good friends who had been there before us, and more than all for Edward and Daisy Ransome who travel these roads in rain or shine, summer and winter, sometimes three hours on the way, and are practically never known to miss an appointment at any one of the five churches. Only in one place did we get out and walk to give the horses a lift up a long climb, after passing Sheepspen Hollow on the way to Roger's Chapel.

One has to see Sheepspen Hollow to grasp the tragedy of that lonely isolation so dwarfing upon mind and spirit with which the mountaineer must struggle. As we looked down into Sheepspen, accessible only on horseback over trails even a light buggy cannot pass, and were told that a member of one of our Friends' Meetings lived there not long ago, we understood better what it means. Can you imagine having only such food, clothes, furniture or tools, as could be brought in on horseback, to say nothing of home, books, friends or trips abroad, unless you grew them or earned them in fields which were tipped in upon you at an angle of 30 degrees by completely surrounding hills? Should I, in Sheepspen Hollow, with hunger, cold or sickness constantly around the corner, ever have courage at a hard day's end to read or think or pray, or tramp five miles across the hills to meeting? I could understand there as never before the crushing weight of the animal side of man and what it means to the spirit of a highlander to see the Ransome's buggy creeping over those trails and hear their cheery voices at the door!

There are still other things one must experience to understand. There was another hidden cabin which we found by wading a muddy pasture lane to make a doorstep call upon a bright young mother in her teens who had longed to go to Friendsville but whose parents dared not trust the unknown world beyond the hills and kept her home. She had married, like many others at about fifteen, to drudge and forget her dreams. The silent hungry eyes of school-girl wives with babies tugging at their breasts and skirts, the bright faces of both girls and boys passed on their way from school, helped us to know what Friendsville scholarships may mean.

Yes, one must see the roads, the hills, the homes, the creaking waterwheels of the mills and meet a mountaineer on his mule with a sack of corn going for the Saturday grinding, to appreciate the isolation, the discouragement, the primitiveness and hardness of mountain life. One must draw up a chair with mountain Friends before a blazing open fire in a typical mountain cabin, edging in as close as the size of the circle allows, before one can

feel the penetrating chill of drizzling winter rain and fog (on the side away from the fire) sweeping unchecked through doors left open for light and through many a crack in the wall. It is then we understand why so many are constantly sick, one cold following another the entire winter through, especially when we have to step out in the rain and mud, down a step and up again, to go from one room to another of the two or three-room house, and when the living room must also serve as bedroom for the family, sick or well. With millions of flies swarming everywhere in summer, with the barn-lot close by, often without any kind of toilet or sanitary conveniences, and often also without water except what is carried for some distance uphill, would we, I wonder, keep strength, or ambition in such circumstances? Yet they do, our mountain Friends, and they are slowly conquering these handicaps. We heard quiet tales of schools which close, leaving children untaught because teachers can not stand the loneliness, tales of the distant doctors who dislike and shun calls to the mountains, or charge \$15 a visit; of families broken and children orphaned when the mountain stills are discovered or fathers shot in drunken quarrels. We heard too of ministers who teach and preach publicly in mountain churches that one may murder, steal, make moonshine or do anything else he wishes and still be assured absolutely of heaven after death if he has been baptized in water. All these things are behind the hills.

But there is more—more that was heralded truly by that glory which crowned the range as we went in. God is in the mountains and our mountain meetings are at work with him. There is a growing membership in our five meetings in Monroe County, who are rebuilding the churches, superintending the Sunday schools, making homes for the school teachers, forsaking the stills for the lumber camps, and sending their boys and girls to Friendsville Academy. They have a long hard fight ahead and they are poor. They have been despoiled of their forests by lumber companies who exploited their ignorance, sweeping away thousands of oaks, cedars and pines for one-tenth of their value. No large trees are left now except those unfit for lumber or those damaged by forest fires. Poverty has been paid for the pines, but Friends are determined to rise in spite of it and a new spirit is evident. The new Oak Grove Meetinghouse bears witness to it—modern, worth twice the money spent in building it, green-shingled in a beautiful grove, equipped with polished, shaped seats, furnace, and community room in the basement. It is a church to be proud of, an unusually attractive church, the work of willing hands and hearts and in very large measure the result of gifts from Friends in the North, wise planning and careful management by Edward Ransome.

Mountain Friends will tell you that the progress and new life in their midst re-

sult most of all from Edward and Daisy Ransome's leadership and friendship. If you want to know how they love their pastor and his wife, ask almost any one along the road. The father and mother whose crippled baby can now walk, the children whose father was saved by a long night drive to the doctor, the men who made a coffin in the Ransome's work shop just before we were there, the eighteen boys and girls at Friendsville, and a host of others would each have a story to tell.

There are the school teachers too. Pearl Redding has taught three mountain schools since 1920, for several years in a lonely cove out of sight of all houses, living for months at a time wholly on cold food and sharing all privations with her friends. Fresh courage and new community life have followed her everywhere. "Miss Sophia," after three years of teaching is spending this year in bed at her sister's home in Oklahoma as her price for loving too much. Even her name almost brought tears to the eyes of the Chestnut Valley Friends. Gladys Morris, Earl Clark, Carrie Miles, Helen Hester, each is remembered and loved. Schools have been metamorphosed under their magic, and there is hope that not much longer will it be true as it is now that 11 percent of Monroe County's population is totally illiterate and the average education is that of third grade.

The most radiant expression of the new life coming is surely the group of forty or more boys and girls who gathered at the Ransome home on Saturday afternoons this summer, for week-day religious education. Eighteen of these young people are in Friendsville Academy this winter, some for the first time, others for their second, third or fourth year. They are the heart of the new glow behind the hills! And Friendsville Academy! What could Monroe County do without it! It offers the only hope for a Christian education for most of the mountain boys and girls.

First of all the needs of our mountain work is that for sympathetic comradeship from Friends of all our Yearly Meetings. We need the fellowship of our mountain Friends and some day some of their splendid young people and they need our pull with them on their load to get a start. They need our help with their pastor's salary, to keep the Ransomes among them. Life would be dark in the mountains should they be taken away. This is the first and biggest need, which we try to help meet when we remember that the "it" in budget helps to build Tennessee. But the budget goes such a little way, especially when not raised! There is money needed for plastering the Oak Grove Meeting House basement which will have to be found soon if we keep Edward Ransome from a job which always sends him to bed for several days afterwards. There is money for a small addition to the Ransome home to make it more adequate and comfortable. And Maynard's Chapel is tottering on the

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verge of rolling down the hillside or catching fire from the falling chimney. I looked under the building and saw the rotten timbers.

If any of you want to help add radiance to the Christmas sunrise on the Oak Grove side of Harlan Mountain, we shall be very happy to suggest how it might be done.

R. M. S.

FRIENDS MISSIONARIES ON THE MOVE

Fred and Alta Hoyt, who have been at home for the past two years, are planning to return to Africa shortly after the first of January. They will be glad to take with them quilt blocks, hospital supplies and other material that Friends may wish to send. Material should be sent to the Friends Meeting House, 144 East 20th St., New York City, marked for Fred N. Hoyt. All who send packages should have them weighed and send sufficient money to Fred Hoyt at 720 South Glenn St., Wichita, Kansas to pay the ocean freight on the goods. It costs eleven cents a pound to ship goods to Africa. The Hoyts should not be expected to pay the freight on the goods sent to the field. A little help from each person sending the goods will care for the freight charges.

Fred Hoyt would like to take with him a set of stereopticon slides showing the Life of Christ. Any Friend having a good

set who would like to send it to Africa or any one who would like to purchase a set is invited to correspond with the Foreign Mission Board, 101 South Eighth St., Richmond, Indiana.

Jennie Joyce, former missionary to Cuba, who has spent several years at home, has returned to Banos, Cuba, at the request of Friends there. Her allowance will be paid by Banos Friends and she will help in the school and church work. The calling and supporting of an American worker by Cuban Friends marks a significant advance in their life and indicates their stability and resourcefulness.

Alma W. Cox is in Wichita, Kansas, recovering from an operation. The Cox family hopes to sail for Cuba sometime in November or early December.

A. Edward Kelsey and family have located permanently in Amesbury, Mass.

After attending the Five Years Meeting, Edna C. Haviland spent a few days in Chicago with Friends. She planned to visit some of the meetings in New York Yearly Meeting enroute to her Massachusetts home in Amesbury.

Dr. Bond recently wrote that the June salaries of the African missionaries were paid in October. A more vigorous effort on the part of Friends to raise their United Budget funds will remedy such a painful situation. Why not make the Christmas season a giving Christmas to the united work of Friends?

QUAKERDOM · AT · LARGE

Winifred H. Milligan, heretofore of Winchester, Indiana, and for many years actively identified with the work of Indiana Yearly Meeting, is now permanently located at Whittier, California, 528 East Hadley Street.

Baltimore is the first Yearly Meeting to register its approval of the changes in the Queries proposed by the Five Years Meeting in recent session. When similar action is taken by nine other of the constituent Yearly Meeting the newly stated Queries will become a part of the Uniform Discipline.

A religious census bulletin issued by the Department of Commerce (Just why religious statistics should be related to Commerce we cannot fathom) announces that there is now one congregation of Primitive Friends in the United States, located in Pennsylvania, with 25 members, as compared with two congregations and 60 members ten years ago. A waning memorial, evidently, to American Friends penchant for separations.

At Purdue University, Lafayette, Indiana, David W. Day, Chairman of the Young Friends Activities Committee of Western Yearly Meeting and Professor Lawrence Hadley of the University, recently met with a group of Friends students of the institution and spent together a pleasant and profitable evening in a social and devotional meeting at the college Y. M. C. A. This Quaker group is arranging for an organization whereby all the Friends students in the university may come together at appointed times for mutual acquaintance and helpfulness.

Ray Newton, Secretary of the Peace Section of the American Friends Service Committee and Richard R. Newby, Superintendent of Western Yearly Meeting, recently met by appointment at Indiana State University in the School of Religion Hall a company of Friends, composed of students and professors in the university and teachers in the schools of Bloomington. After an interesting meeting addressed principally by Ray Newton, Mark C. Mills, professor in the department of Economics was chosen leader of this Quaker group and future meetings will be planned.

Further information has come to hand concerning the relation of Quakerism to "master farming" in Ohio. Another speaker at the Columbus banquet to which we referred in our issue for November 24, was L. P. Bailey, a "Barnesville" Friend, also an M. F. and who is called the "Dean of Master Farmers." Part of his speech was written and when he had some apparent

difficulty in reading it, our Friend Chas. E. Thorne interrupted him to say: "Quaker preachers don't read sermons—thee had best lay the manuscript aside!" By which interpolation the banqueters were convulsed with merriment. Another Ohio Quaker family in the M. F. class is that of the Elletts of Beloit, leading members of Ohio Yearly Meeting. With Clayton Terrell representing Wilmington all three groups of Ohio Friends are represented in this honor farming society of the Buckeye State. As Friend Bailey put it, there must be "something in Quakerism that helps make Master Farmers."

It will be of interest to many readers to know that our friend Dr. Seth G. Hastings of San Antonio, Texas, had much to do with the passage of the strong Peace resolution by the recent session of the West Texas Annual Conference of the Methodist Church. Four times within the last five years had he tried to secure such a statement and this time he was successful. The resolution reads: "Recognizing that we are face to face with an international situation that threatens to dynamite the foundations of civilization, and that unless civilization shall outlaw war, then war will outlaw civilization; and further, that war can not be defended from any moral or Christian standpoint—Therefore, be it resolved: That we oppose vigorously all war propaganda including compulsory military training." While this statement is not as strong as the Quaker-prepared one submitted by Dr. Hastings, it is clear-cut and was passed by a large majority of the four hundred delegates in attendance.

Under the caption, "A Church of Spiritual Emphasis," the November 24 issue of *The Herald of Gospel Liberty*, official organ of the Christian church, presented a very appreciative editorial review of Rufus M. Jones' book, "The Faith and Practice of the Quakers." After presenting very

sympathetically and discerningly the Quaker position, especially on the ordinances, the editorial concludes with these words of pointed admonition: "There has never been a more beautiful spirit in the Church of Jesus Christ than that of the old-time Quakers, and it is greatly to be regretted that the modern day church of the Friends has in too large measure departed from this spirit and become like unto the rest of us. Hence we are glad for this volume which interprets anew to the Friends themselves as well as to others the deep spiritual truths which underlie the movement, and it is to be hoped that the Friends as well as the rest of us will be stirred to new appreciation and zeal of the sublimer spiritual element which alone makes any religion or any ceremony worth while."

NEWS OF OUR MEETINGS

An extended visit within the limits of Nebraska Yearly Meeting during September and the first half of October by Fred E. Smith, Field Secretary of the Five Years Meeting, was much appreciated by the groups of Friends privileged to hear his messages. He visited Harmony, South Dakota, and also Aurora, established thirty years ago by John Frederic Hansen of Norway. At Spring Bank, Nebraska, a series of meetings for five days was held. Plainview, Central City, North Loup, Alda, were visited in turn, and also Pleasant Valley near Benkelman in the southwest part of the state, where John Bowen is pastor. In Colorado, Boulder, Colorado Springs, Denver and Deer Trail meetings were included just prior to attending Kansas Yearly Meeting, making in all a seven weeks' tour. Everywhere he was most cordially received and his messages gave encouragement to the faithful workers in this field, many of whom are doing excellent work despite heavy handicaps. The work at Denver under the leadership of Charles A. Mott was very promising, and the conference with students at Nebraska Central College was a happy, helpful occasion.

Dublin Quarterly Meeting convened at Lewisville, Indiana, November 26, with Charles E. Hiatt, Yearly Meeting Superintendent, Stella Frances Jenkins, a minister of Kansas Yearly Meeting, and Fred E. Smith, Field Secretary of the Five Years Meeting, in attendance, all of whom gave very helpful messages. After dinner in the basement of the church, a business session was held when Margaret Dorland Webb of Richmond presented the work of the American Friends Service Committee, and Fred E. Smith presented a plan for more comprehensive reports on the state of the



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church to the Yearly Meeting on Ministry and Oversight. A Quarterly Meeting Executive Committee was organized with Myrton L. Johnson, chairman, and Mildred Stubbs, secretary, to cooperate with the Yearly Meeting Executive Committee. The Foreign Mission Superintendent reported that \$150 had been given during the past three months. All the meetings in the Quarterly Meeting are under pastoral care, except one. The meeting adjourned to meet at Dublin in February.

Harmony Grove Meeting, North Carolina, has taken some forward steps in the last few weeks. Seven years ago the meetinghouse was built at an expense of \$5500, and a debt of \$1095 has been against it for a great while. A few concerned Friends met and decided the debt should be paid at once, so the membership was canvassed under the leadership of G. W. Edgerton and \$1250 was subscribed providing enough to lift the debt and finish paying for the piano. The church was dedicated, November 20, and Samuel Haworth of Guilford College preached an able sermon from the text: "What doest thou here?" A series of meetings recently held by Milner A. Cox of Marston, N. C., resulted in several conversions and the meeting feels a renewed life. Four of the members had the privilege of attending the Five Years Meeting: G. Whitford and Rosa N. Edgerton, and Jesse L. and Bertha Mackie.

A two weeks' series of meetings, closing November 22, was conducted at New Salem Meeting near Greentown, Indiana, by Jehu and Elizabeth Reagan of Carmel. The Gospel was preached in a very convincing manner and some bore testimony to accepting Christ as their Savior. The church has been strengthened in spiritual life and inspired to press on in the work of the Lord and be true to him. The Men's Aid of the church and community held their annual banquet, November 23, with nearly all the members present and their families, thirty of them answering to the roll call. Reports were read by the secretary of relief given in the community. Tables were spread in the dining room by the Dorcas Class and following the banquet a program of music was given and an address by Mort. Lamb, who as a boy grew up in the community and is now postmaster in Kokomo, in which he encouraged both the Men's Aid and the Dorcas Class to continue their good work for the community.

Fountain City, Indiana, Friends Meeting, following Rally Day, October 3, was led in a two weeks' series of meetings by the pastor, Austin Osborne. Attendance and interest were very good, and the messages given in power and suited to the needs greatly strengthened the church. Pearl and Chelsie Hardesty of Lynn conducted the singing in a helpful way. A Father and Son banquet with seventy-five present was served by the Ladies' Aid. The pastor,

as toastmaster, spoke on Prescriptions; Dr. O. N. Huff on What our sons mean to us; Milo Brown on Fathers in the Community; Frank Woody on Fathers and Athletics; Harold Barnes on Sons in the Community; and Charles E. Hiatt, Evangelistic Superintendent of the Yearly Meeting, on a motto he had seen in a business office, "Don't worry, look up, smile, be good." The program began and closed with prayer and everyone had a happy evening. Union services were held Thanksgiving Day in which Friends took an active part and they plan to lend help and encouragement to the other churches in revival effort now begun.

New Garden Quarterly Meeting, Indiana Yearly Meeting, during the past year was held at four different points instead of at New Garden each time as formerly. The interest and attendance has increased so the plan will be continued. November 26, Friends met at New Garden for the meeting on Ministry and Oversight, at 9 a. m. Edna Redick, pastor at Arba told how they were gathering in the children and now have thirty-two on the Cradle Roll, after promoting six. Certificates were given at times of promotion in Primary classes. Daniel Lawrence told how one meeting hung baby pictures on the wall and thus got some parents started. John Carter of Winchester Quarterly Meeting had an earnest concern for elders that they should help more in pastoral duties and prayerfully bear the burdens of the meeting. At the 10 a. m. meeting, Fred E. Carter gave a clear, forceful message on the trinity of true religion: doctrine, experience and right-living. Sunday afternoon, Esther Pickett conducted a missionary meeting with an exercise by the children when Jefferson Ford gave an interesting talk on Friends work in Africa. He spoke also in the evening at Fountain City emphasizing the theme: Ethiopia shall suddenly reach out her hand to God, which he said has been literally fulfilled in a marvelous way. The next Quarterly Meeting will be held at Arba in February.

The Friends Missionary Society of Carthage, Indiana, held a guest meeting on the evening of November 16, at the home of Dr. and Mrs. C. C. Gause, which was well attended by both members and guests. After singing Coronation, the pastor, Frank C. Guyatt read a portion of Scripture and offered prayer. An interesting program of music by mixed and male quartets, a playlet, "Dr. Sure Cure Sees through It," and a Bible Contest, was much enjoyed. Leaders representing Friends Foreign and Home Missions led groups belonging to their countries to the dining room where refreshments, decorations and favors were in keeping with Thanksgiving. Each leader gave a short talk on the country she represented. The membership of fifty-six is alert to their responsibility in the work entrusted to them. A freewill offering amounted to sixteen dollars. On

the Sunday evening preceding, the temperance picture, "The Transgressor" was shown in the church which was crowded to the doors. The meeting would go on record as heartily endorsing this instructive picture. On December 4, a community service in the Friends Church was addressed by Rev. Lyman Muir of Pendleton, Indiana. The addition to the front of the church is now completed and adds much to the general appearance and comfort.

Independence Quarterly Meeting was held at Bolton, Kansas, November 18-20. No visiting ministers were present but the local pastors were blessed of the Holy Spirit in bringing messages to the different sessions. Friday afternoon, H. Earl Cox, pastor at Independence, gave a doctrinal message, and in the evening the theme was Temperance. Saturday morning, Harold Selleck, pastor at Stark, Kansas, spoke helpfully. A revival was held recently at their meeting with Victor Marvin in charge when several came forward to an altar of prayer and the meeting was much helped. In the evening, Oscar Battin gave a message to the Endeavorers, and Mary S. Harvey, Superintendent of evangelistic work in the Quarterly Meeting, had charge of the service Sunday morning. Bolton meeting is paying for their parsonage along with their other financial obligations.

SPRING RIVER QUARTERLY MEETING

Spring River Quarterly Meeting was held at Timbered Hills Church, southeast of Columbus, Kansas, November 11 to 13, and was a great time of blessing from the Lord. No regular services had been held there for several years. The meeting had been discontinued, the membership transferred to Friendship, twenty miles away, and finally, all but one family had been dropped from their membership list, and the building was about to be sold as it seemed that Friends would have no more use for it.

About five months ago the younger generation and a few older started a Sunday school and later met as a C. E., although not organized, and a local minister later began preaching to them after the C. E. meeting. These hungry hearts prayed until God answered and three months ago people began to get converted. At the last Quarterly Meeting they sent a request that the next meeting be held there as that was the usual time of the year it used to be there when Timbered Hills was active as a meeting. Although fearful that they might not be able to entertain the folks, it was finally decided to hold the next Quarterly Meeting there.

Now this meeting turned out to be one of the best for a long time and although there was a large attendance, all were well fed and housed. The C. E. social, Saturday, after the Quarterly Meeting business session, was a great success and

a local paper reported that there were 100 present, then the C. E. had an evening program at the church presided over by Mary Honey, the Quarterly Meeting C. E. Superintendent, William Garrison of Lowell gave the evening address. On Friday at the Ministry and Oversight meeting, William Garrison led in a discussion on the atonement which was very helpful. Saturday morning, Estella Garrison brought a very stirring message and made a call for Christians to gather at the front to pray and God surely gave them an assurance of victory. Sunday morning, Tillie V. Kelly of Alba preached after Sunday school.

Oliver J. Kelly and wife of Alba, Mo., had been asked to begin a series of meetings following the Quarterly Meeting. At the first service, Sunday night, six were converted, mostly high school students. Homes were called upon and cottage meetings held in the afternoons, and there were conversions almost every day or in the night services so that 17 finally had prayed through at the altar. Sunday morning, after Sunday school, a C. E. with 15 active and five associate members was started, and Mrs. Kelly preached. William Garrison came in the afternoon and brought a very helpful message that helped to lead the folks to begin the organization of a meeting for worship and to send a request to the next Quarterly Meeting for a monthly meeting to set up at Timbered Hills. Nineteen signed the request. A church budget was made out to be paid in monthly. They are looking for a pastor and hope to combine with Friendship by having a pastor to divide the time with them. This is a splendid opportunity for a live pastor and wife.

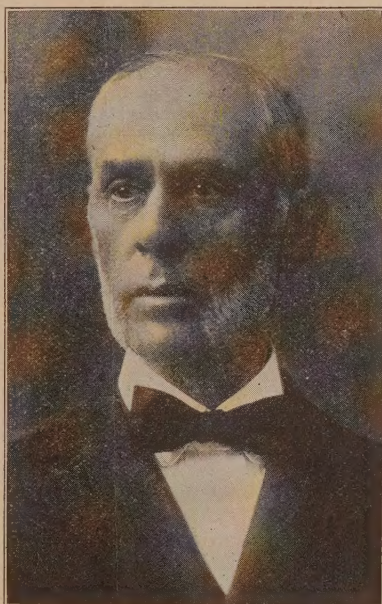
ELMER D. GILDERSLEEVE

Elmer D. Gildersleeve of Poughkeepsie, New York, has been called to fellowship with the church triumphant. The summons came to him Saturday, November 19. New York Yearly Meeting has lost one of its oldest and best known members. While we miss his genial presence we rejoice in the memories bequeathed us by his long and useful life and are comforted in the thought of his release from suffering into the rewards of the life beyond.

Elmer D. Gildersleeve was born in Dutchess County, N. Y., July 11, 1846. His parents, Smith J. and Rachel Alger Gildersleeve, were not Friends. But when Elmer came in 1866 to Poughkeepsie he joined Friends. His gift in ministry was soon recognized and recorded. His special service in these early days was the ministry of song. Endowed with a voice of fine quality and imbued with spiritual insight and earnestness he became a great power for the spiritual upbuilding of his Yearly Meeting. He associated himself with the great work of Luke Woodard and Robert Douglas and with them visited all parts of the Yearly Meeting. New meetings were established in those days and all the membership quickened and edified. He was

made chairman of the Yearly Meeting's Evangelistic and Church Extension Board, and continually served the Board until old age compelled the relinquishment of its burdens to younger shoulders.

In the Poughkeepsie Meeting, Elmer D. Gildersleeve was also a "burden bearer."



ELMER D. GILDERSLEEVE

Standing firmly true to Friends principles and the old gospel, he was nevertheless always ready to go forward as the Lord seemed to him to lead.

In his business career Elmer Gildersleeve was equally successful. Commencing in the shoe business in 1867, he became actively identified with the civic interests of Poughkeepsie. He was elected 20 years ago President of the Chamber of Commerce. For many years he was sent from the Poughkeepsie Chamber as delegate to the United States Chamber of Commerce at their annual convention. He was chaplain of New York State Retail Shoe Dealers Association, and at the time of his death chaplain emeritus of the National Retail Shoe Dealers Association. The Poughkeepsie papers credit him, "more than any other man" with the fruition of the New York Central's long delayed intention of building its now commodious new station in Poughkeepsie. He certainly had won and kept to the end the affection and esteem of the entire community.

In the days of his young manhood, Elmer

D. Gildersleeve was united in marriage to Phoebe Haviland, the daughter of one of the fine old Quaker families of Dutchess County. Mrs. Gildersleeve survives him and is living at the Nelson House in Poughkeepsie. The business is carried on by Elmer D. Gildersleeve, Jr. Another son, Roger, is a successful lawyer in New York City, and a daughter, Mrs. Virginia Hamilton, lives at Montclair, N. J.; these constitute the immediate remaining family.

The last scene of his long, useful and happy life was touchingly appropriate. Poughkeepsie Friends have built a new meetinghouse of unusual beauty in a new and growing part of the city. It has just become available for use in worship. But the funeral exercises were not here. The old Montgomery Street meetinghouse has been sold to a Hebrew congregation which kindly permitted friends to pay their last respects to Elmer D. Gildersleeve in the old building where his voice and presence were heard and seen for over sixty years. It is doubtless the last use Friends will ever make of the old edifice. William J. Sayers of Muncie, Indiana, a close personal friend of the family, was present and spoke most acceptably from the text, "A merry heart doeth good like medicine." He spoke of the wholesome and healing influences of a life which has found peace and joy in Christ the Lord. The old building was crowded with leading representatives of the city who united with Friends in bidding farewell to one whom all loved to know and honor.

EDWARD MOTT ANGELL

On November 25, the Friends meeting at Glens Falls, N. Y., sustained a serious loss in the death of Edward Mott Angell, Justice of the Supreme Court of the fourth judicial district in this state. He was the son of William Penn Angell and Francena Mott Angell, a graduate of Haverford college in the class of 1890, and of the law school of the University of Minnesota in the class of 1893. For about twenty years he served as clerk of the Glens Falls meeting and he maintained a faithful interest in the work of the local meeting and of Friends generally. His judicial counsel given from a truly friendly spirit was of great service in the affairs of his meeting.

Of the many beautiful tributes which have been paid to his memory by his associates in the legal profession two may be quoted here. The president of the Warren

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County Bar Association writes, "It was always a pleasure to try a case before him because of his learning and his unfailing courtesy." The district attorney adds, "On the bench, as always, he was the personification of courtesy. Even when his decisions were adverse to attorneys practising before him, he made them feel that he regretted that the law compelled him to render such adverse rulings." His justice, patience, simplicity and friendliness are repeatedly mentioned in other tributes. His funeral was one of the most largely attended of any ever held in our city of about 17,000 people.

He was generous in the support of the local meeting and preferred to keep to himself all he was doing to stand between the pastor's family and the pinch of a small salary. It was typical of him that he should send a check of \$50 to the local delegate to the Five Years Meeting when it was nearly time for the delegate to buy his ticket for the trip to the memorable gathering. We at Glens Falls not only took pride in him for his professional success and service, but because he shared himself with us in his gifts and spirit and presence, we loved him.

INTERNATIONAL SUNDAY SCHOOL LESSON

December 18, 1927

Review: The Early Prophets of Israel.

Golden Text: God, having of olden times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son. Heb. 1:1,2a.

In the lessons of this quarter we have studied six of God's prophets—Elijah, Elisha, Amos, Hosea, Micah, Isaiah, whose activities covered about 175 years. (Approximately 875 to 700 B. C.). These men were ordinary men of their day, pursuing each his own particular occupation. Elijah was a hermit, Elisha a farmer, Amos a shepherd, Hosea probably trained for the priesthood, Micah a peasant, and Isaiah a member of the royal family. All lived normally with their fellowmen except Elijah the hermit, but we must remember that at that time in the Orient hermits were common, so even he was not unusual.

Each of these men was humbly attending to his own business when God gave him his message for the people of his time. And to each God gave a message which he was ready to receive. To *Elijah* came the truth that Jehovah alone should be worshipped, and that the worship of the Baals with their heathen practices should be abandoned. To *Elijah* also came the truth

that God can speak to us better in the quiet inner voice of the soul than in great catastrophes and natural events. *Elisha* completed *Elijah's* work of driving out the Baals, and revealed the power of a quiet life of service. *Amos* declared that above all else Jehovah desired righteousness from his people. *Hosea* discovered that Jehovah was a God with a great love which reached out even to the sinner in his wickedness and longed for his repentance. To *Micah* it was revealed that external religion and formal ritual alone was displeasing to God, and that he cared much more for just dealings among men, kindness to the weak and needy, and a sincere humility toward himself. *Isaiah* emphasized afresh Jehovah's righteousness, love, justice and desire for a simple worship, but applied these to the affairs of everyday life and the nation. *Isaiah* showed that it was possible for a Godly-minded man to be a true statesman.

As we look back over these prophets and their work we are impressed with the truth which is wonderfully well expressed in the Golden Text for this lesson, namely, that God seems to have been revealing himself progressively to his people. It was little by little, a bit at a time, but the truths were lasting and eternal. As the text suggests, this progressive revelation continued and reached its highest point in Jesus. However, we need not think it stopped there, for it has been the constant experience of Christians that God still reveals his truth and gives his spirit to those who are ready to receive it.

GEORGE A. SELLECK.

Cambridge, Mass.

DEATHS

MILES—At Pawhuska, Oklahoma, November 8, 1927, Agnes Minthorn Miles, wife of L. J. Miles. For more than forty years she and her husband devoted themselves to the interests of the Indians, he having been government agent for the Osages for a long period. Many of their Indian Friends came to give their last loving tribute to her to whom they have looked as a real mother, and gave her their own Indian burial service. Agnes M. and L. J. Miles enjoyed fifty-eight years of companionship together. She was a sister of the mother of Herbert Hoover.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

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Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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